Registered No. 75 of 1873

The Bombay Guardian.

VOL. XIX.—New Series.—No. 40.. SATURDAY, NOVEMBER 29, 1873. [Rs. 8 per annum ; with Indian Postage Rs. 9-10 ; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Persuasion and not force is the order of the day, said Mr. Justice Gibbs on Friday last, in passing a sentence of five years' rigorous imprisonment on the Mussulman who had attempted to kill the Catechist Dawood Mokham. This is a significant utterance and it would be well if those among our Native fellow-subjects who rely far more on force than on persuasion, would lay it to heart.

—The man who murdered Mr. Thomson, warder of the House of Correction, has been sentenced to death. The jury recommended medical examination as to his sanity. The absence of apparent motive seems to have led to this recommendation. But we have every year a certain number of murders committed by Mussulmans that can only be traced to the idea so prevalent among that class, that the murder of a Christian is a sure passport to heaven. The most distinguished of these victims, since the Mutiny, was Lord Mayo.

—We were not a little surprised to learn, in connection with the recent case of murder in the House of Correction, that it was thought necessary to dissect the body to see if any of the organs were diseased. The *Indian Statesman* calls attention to the absurdity of the rules laid down by Government for the guidance of the Coroner's Surgeon. Common-sense has not yet superseded red tape.

—The original Brahmos now have little to distinguish them from orthodox Hindoos. Baboo Devendro Nath Tagore, their leader, is now living as an ascetic in a small hill-station in the Punjaub, spending his days as he thinks the great Rishis of old spent theirs on the Himalayas. We hope he may come back a good deal wiser, having found out that what separates us from God is not *sunsar*, the business of life, but self-will.

—A Descriptive Catalogue of Arabic, Hindustani, Persian and Turkish MSS. in the Molla Firooz Library has lately been compiled by Mr. Rehatsek. A good many Curiosities of Literature might be gleaned from this volume of 277 pp. It will be useful to antiquarians and perhaps to historians. A prodigious amount of labour must have been demanded for the preparation of this Catalogue with its careful analyzations.

—A correspondent of the *Times of India* complains that the Church of England services are discontinued in Mazagon, and says:

Perhaps I may be told that if I am hungering after spiritual food I should betake myself to the Methodist meeting at Mazagon. With much of good, the Methodists practise certain ceremonies which I do not clearly understand. I allude particularly to their Agapœ or *love-feasts*, and to their *watch-night service*, a meeting for prayer on the eve of a new year; and I am informed that next New-Year's eve it is to be celebrated by each "brother and sister" appearing clothed in a panoply of armour, in imitation of the figurative Christian armour which St. Paul describes in his Epistle to the Ephesians, but with this difference, that *their* "breastplate of righteousness," "shield of faith," and "helmet of salvation" are, with these characters inscribed thereon, to be made of *buckram*.

Some of the Natives believe that converts to Christianity are made to drink swine's blood. But it is evident that credulity is not confined to the Natives. It is to be hoped that the absent clergyman may soon return.

—We have lengthy reports of the meeting of the Evangelical Alliance in New York, the great Protestant Œcumenical as it is called. It appears to have been a great success. Delegates were present from churches in many and far-sundered lands, Presbyterian, Baptist, Episcopalian, Methodist, Lutheran, Reformers, Wesleyan, Congregationalist and Free Church. The Rev. Narayan Sheshadri, of Bombay, is mentioned among those who attracted the most attention, and his addresses appear to have been heard with great interest. The address of welcome was by the Rev. Dr. Adams. Lord Alfred Churchill spoke. Dr. Stoughton gave an address. He was followed by Drs. Fisch of Paris, Coullin of Geneva, Dorner of Berlin, Christlieb of Switzerland, Revs. Cohen Stuart of Holland and N. Sheshadri of Bombay, and Mr. Ch. Reed, M.P. This was simply the introductory meeting, Oct. 2nd. The Alliance continued in session ten days. At some of the meetings 8,000 persons were present. At one of these the Rev. Mr. Cook of Paris said: "There is no church among us holding the tenet of apostolical succession," a statement that was received with an extraordinary outburst of applause, showing "that churchly assumption, Protestant or Catholic, can look for no sympathy from the Evangelical Alliance." The Rev. R. Stothert of Bombay was also present.

—We beg to acknowledge "Report of the Sub-Committee of the Poona Sarvajanik Sabha," on East India Finance, and "Report of the Meeting of the Society for the Suppression of Public Obscenity in India."

—We understand that a Mahomedan preacher who has for years made himself conspicuous by his opposition to Christianity, in Cawnpore, was last Sunday baptized on profession of his faith in Christ. A Mahomedan priest and a Hindoo and two others were baptized at the same time, in connection with the Meth. Episc. Mission at Cawnpore.

The *Lucknow Witness* says truly:

The times call for men, stalwart, sinewy, disciplined men, men trained in every form of spiritual warfare, not ignorant of Satan's devices, skilful to discern, strong to overcome, the myriad forms of evil with which the world is rife; but instead of such we have regiments of babes. How can we meet the enemy with these?

And again:

The church counts upon her roll multitudes who, though by every principle of right they should be men, are nothing else than babes. It is a long time since they were born again and began to grow, but they are yet babes. In every other respect they develop well, their business prospers, they succeed in professional life, but so far as spiritual increase goes they are indubitably infants. They would despise themselves if on mental or financial matters they had so poor a record, but in the things which pertain to the immortal spirit and the life eternal they seem content to stagnate.

This being the case, is it a wonder that God does not more abundantly bless our efforts to spread the Gospel? It will be very little to the credit of Christ that an army of dwarfed Christians be multiplied a hundred fold. Gideon could do more with his 300 than with his 32,000. The victory that overcometh the world, is faith. The maturity of Christian life is the maturity of faith. Be strong in faith; strong in the grace that is in Jesus Christ. A good many Christians at home are beginning to be deeply impressed with this necessity, the necessity of being endued with power from on high. One of the signs of the dwarfedness complained of is the excessive deference to man. How can you believe that receive honour one of another? It is preposterous to enrol the name of a babe in a regimental list; and it is evident that the generality of our Christians do not count upon having any fighting to do. They are glad to have a hope of salvation, but as for personally entering into conflict with the darkness of this world, and expecting to overcome, nothing is further from their thoughts. Are there not ministers and missionaries? As well might soldiers say, Are there not officers? and stay in their barracks at the approach of the enemy.

Dr. Candlish died Sunday, October 19th, at 11-40 P.M., having been for more than twenty-four hours in a state of unconsciousness. He was born March 23rd, 1806, and was licensed to preach in 1828. The *Daily Review* of Monday, a few hours after his death, devotes seven columns to a review of his life-work and character. From some notes by a parishioner of forty years, we extract the following:

There will probably be no great diversity of opinion as to the place he held among Scottish preachers. The pulpit in days preceding and immediately following the Disruption was strong in our land; but, towering above all our ministers in the best elements of pulpit power and effectiveness, Dr. Candlish stood alone. How he contrived in the busy days of the Ten Years' Conflict, when so much work devolved upon him in Church courts and otherwise, to maintain the standard of preaching which from Sabbath to Sabbath was heard in St. George's, was a mystery to all. Every sermon was fully committed to writing; and the marvel was, not so much his finding *time* for it all—for we know what can be done by method and by powers of physical endurance—but how he could turn without any apparent effort from exciting fields of controversy and anxious counsels regarding ecclesiastical affairs to the elaboration of the high themes which he discussed and enforced in his sermons, with a depth of insight and a force of reasoning all his own. A full re-

view of his treatment of the great doctrines of our Confession and of his whole published works must fall to be made hereafter by those competent to do so. Enough here to say that when from his dying bed he sent, as from himself to his people, Paul's message to the Ephesian elders, "I have kept back nothing that was profitable unto you. . . . I have not shunned to declare unto you the whole counsel of God," every heart acknowledged the justice of the challenge and the solemnity of the appeal.

The services of the sanctuary, however, are often said, in a reproachful way, to consist in Scotland mainly of the sermon. What measure of truth there may sometimes be in this assertion we are not to argue here. But under Dr. Candlish's ministry there was no room for such a charge. The fulness and fervency of his wonderful prayers, the pathos and power of his reading of Scripture (which often led to the remark that it was of itself a commentary on the passage read), the homogeneousness of the whole service—psalms, prayers, sermon all running in one line of thought and teaching—none of his people can forget. And among recent memories there will ever be recalled the mellow tenderness with which he read the first hymn sung by his congregation after the Assembly's decision on the subject, when, with the clear bell-like voice which gave such charm to all his public utterances, raising his hand and eye in solemn address to the Saviour, he *faltered out* the words—

"Rock of Ages, cleft for me,
Let me hide myself in thee."

The remembrance of special days and seasons will always be precious to his people. Communion Sabbaths, with the quiet order which he so greatly prized and enjoyed—his great "action sermons"—the simple "fencing of the tables" from passages of Scripture and the "Directory of Public Worship"—the thanksgiving prayer before the table service, with its ringing note of rejoicing—"We thank Thee for all Thy servants departed this life in Thy fear;"—the closing 20th Psalm and the parting address, formed as complete a sacred service as one can well conceive of. The heart is like to break as it calls up recollections of such days in "old St. George's"—in the Brick church full of brightest memories—in the Lothian Road building—in the present place of worship—and as it summons up the names, a long catalogue now, of those whose familiar forms and faces were associated with them all, and who have passed away.

"Oh happy hours of heavenward thought,
How richly crowned! how well improved!
In musing o'er the Law he taught,
In waiting for the Lord he loved!"

But pastoral and ministerial work is not all in Church courts or in the pulpit. The fearless champion of what he deemed "the right"—the matchless preacher of "the terrors of the law to persuade men" and the "simplicity that is in Christ" to attract them—became the gentle and subdued comforter in hours of suffering and trial. There are many, very many, homes in our city in whose histories he is for ever embalmed as bringing light and joy to the sickbed and deathbed, with a manly faithfulness and a womanly tenderness and love. The outpouring of heart amid assembled mourners on a funeral day was wonderful in its comprehensiveness of petition and suggestiveness of consolation and hope.

The Bombay Guardian.

SATURDAY, NOVEMBER 29, 1873.

CONSECRATION.—I.

Consecration is recognized by all bodies of Christians as an obligation resting upon every follower of Christ. He is to present his body a living sacrifice, holy and acceptable to God, which is his reasonable service. His body only is here spoken of, but he that is addressed is the spiritual being, dwelling in the body and directing it. The only way in which the body may be consecrated to the service of Christ, is by the direction of the indwelling spirit. We are bought with a price; body, soul, and spirit, time, talents, reputation, all are Christ's. Ye are the temple of the Holy Ghost. The meaning of sacrifice is something made over to God. A living sacrifice is something whose whole life and being are under the direction of God. When our bodies are presented a living sacrifice to God, they are no longer placed under the guidance of our own ideas and wishes and habits, but under the guidance of the Holy Spirit. As many as are the children of God they are led by the Spirit of God. With a body thus consecrated, my hand may not be employed about anything that Christ disapproves; my feet may not go where his blessing accompanies them not; my tongue may not utter words that he condemns; my eyes must get their instructions from him; nor may I eat and drink what has not his sanction. These members were once instruments of unrighteousness, inasmuch as the will that directed them was not swayed by Christ's will. But I am now required to yield them as instruments of righteousness, to yield all my powers of whatsoever sort to Christ, to be at his service in the world, just as the powers of Christ's own human nature were at his disposal when he was in the world.

With regard to this obligation, Christians are, we remark, generally agreed, and almost all their mutual exhortations or self-reproaches are based upon the tacit assumption, that the Christian belongs wholly to Christ.

We find however that the name of piety is freely given to the various degrees in which this consecration is carried out. It is not reserved for a full compliance with the obligation thus to be consecrated; but a man is pious who carries out this consecration even in a very imperfect degree, and he becomes more pious when he carries it out in a higher degree. But among most Christians it seems to be thought that it is vain to expect that all the powers can be used in all things constantly according to the will of the Master. The act of consecration is not understood to mean that the individual really expects to use all his powers, time, and possessions exactly according to the Master's will. He would be utterly incredulous if told that such a thing were realizable. By the act of consecration, he means to dedicate himself, his being and his having, to Christ in this sense that he recognizes Christ's claims to all; but he does not expect, neither does he think that Christ expects, that he will really carry out the engagement made, otherwise than very imperfectly. Ordinarily a contract is violated by failure to fulfil its engagements, and instead of establishing a claim by the partial fulfilment one becomes liable to the penalty of non-fulfilment. The expression, Ye are bought with a price, implies that all we have and are belongs to Christ; what we have and can to-day, and what we have and can to-morrow; and so on for ever; Christ is the proprietor; diversion of any power to any purpose not sanctioned by him, is simply embezzlement, the violation of a solemn compact.

But the idea generally is that Christ expects to be cheated out of a certain measure of possible service, and does not look for more than a proximate faithfulness on our part. And it even seems to be thought that perfect faithfulness would be something wrong, alarming; and multitudes of Christians are shocked at the mere suggestion of such a thing.

If it may not fairly be expected that we should fully carry out, only partially, the engagement to live for Christ, then it must be because there is with us a deficiency of ability. The Christian, it is thought, gets moral power by degrees; more and more as he uses it. As a boy brought up among thieves and drunkards, and having no idea of the claims of morality, transferred to a reformatory, learns first to check himself in one thing and then another, but is long in getting free from the old tendencies.

But one of the great glories of the plan of salvation is overlooked in these considerations, viz. that the Christian has unlimited moral power in the Holy Spirit. When he submits to Christ he is taught to renounce altogether the idea of any moral power in himself, apart from Christ; 'without me ye can do nothing;' and to receive the very power of Christ by faith; 'not I but Christ liveth in me, and the life I live in the flesh, I live by the faith of the Son of God' And there are some who believe that it is a most reasonable thing on the part of the true believer to expect that while he receives Christ for the forgiveness of sins that are past, he receives him also for the fulfilment of the consecration which he makes of himself to Christ: I can do all things through Christ who strengtheneth me; Jesus came to save his people from their sins; to redeem them from all iniquity, and purify them unto himself a peculiar people, zealous of good works. According to this belief, consecration is nothing without faith. Consecration is the placing of all that we have at the disposal of Christ, not merely to be directed by his counsel but to be used by his divine power. Christ is not merely to show me his will, but his power is to be available for the doing of it; and faith looks to him not merely for direction but for the needed power.

Let us imagine a vessel that has been shattered and disabled in a storm, and is without rudder, masts or sails, or oars. A powerful steamer comes alongside, and the captain says to the master of the disabled vessel: I shall be glad to help you and will make no demand for salvage; you are in a helpless state; without me you can do nothing.—Very true, says the other, I am lost without your help. Thanks for your kind offer. Now kindly keep by me, and give me information hour by hour what course I shall pursue. I place myself entirely under your guidance. The captain of the steamer sees that the other does not understand the situation. However, he tells him to pursue a course east by south all that day. The people in the disabled craft get out a leaky boat with one oar and try all day to pull the craft forward by a rope; but after twenty-four hours they are about where they were before. They ask again and get the same instructions. This day they put up some poles and fasten handkerchiefs and towels to them; but they make no progress, and there comes a squall and carries away their paltry rags. And so on to the end of the chapter. At length the master of the miserable craft says to the captain of the steamer: I don't know how it is; I get my instructions from you, and I am sure you are a competent guide; but somehow or other I seem to make no progress. I have placed all my men, and the ship itself and myself, at your disposal, but we are such a bad lot we do not seem to be able to avail ourselves of your help. Then the captain replies: It is your

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

want of will, I think, rather than want of ability. You ask me for counsel, but it is not merely counsel that you want; you want power, and that you will never find in your shattered craft. I told you that without me you could do nothing. You dedicate yourself to me; why then do you not look to me for the power needed to carry your vessel forward? The moment you are willing to give up the conceit of your own ability, I will throw you a line and take you in tow. The master's eyes are at length opened; he gives up the idea of his own ability; his vessel is taken in tow by the steamer and presently is seen moving rapidly forward in the direction of the desired haven. Thus consecration to Christ will avail us little until we are brought to the perception of our utter inability, and receive Christ for all that we have to be and to do. Christ is made of God unto us wisdom and righteousness and sanctification and redemption.

The above illustration is good as far as it goes. The union between Christ and the believer is moral, not mechanical, and involves the fullest activity of our nature. But the power whereby we do right and without which we would do wrong, is of Christ.

Now the question is, May the believer receive Christ for all that God would have him to be and to do, in this life? Is there such a thing as entire consecration maintainable?

TEXTS AND THEIR MEANINGS.

The blood cleanseth us from all sin.—1 John i. 7.

To cleanse from sin: what is meant by this? First, what is implied? A heart polluted by sin; not only stained by the consciousness of sins already committed, but by a tendency to sin that causes sin continually to reproduce itself. To cleanse from sin must then mean to communicate forgiveness as regards past sins, and to subdue this tendency to sin, so that sin shall not reproduce itself. The first result is accomplished once for all when we by faith avail ourselves of the blood shed on Calvary by the Son of God as a propitiation for sin, and the second result is accomplished moment by moment as we by faith receive the grace of the Lord Jesus. Let us notice what takes place in breathing: the blood is brought to the lungs in a defiled state, in a state that will make it poisonous to the whole system, if not healed; pure air is inhaled, the lungs are filled with it, it has access to all the blood in the lungs and purifies it by the communication of oxygen and the absorption of carbonic acid, so that the blood becomes a life-giving stream and is now fit to be sent to all parts of the system. Thus the air cleanseth the blood from its impurities moment by moment, and continues to do so as long as we live. Death is poured into the lungs from all parts of the body, every moment, and every moment is met and vanquished by life, brought to it by the *pneuma*, the air. Man in himself, apart from a respirable atmosphere, has no life; he dies at once. He has not an organism that is complete in itself. He becomes complete only by the supply of an atmosphere that he can breathe. Life is just a constant defeating of death. So the Christian is complete in Christ, by the constant operation of the Holy Spirit, the Spirit of life. The continual exercise of faith may be compared to the act of inhalation; the believer is by the cross of Christ inspired with confidence towards God, and the grace of God flows to him responsive, cleansing him from all sin. Apart from the divine influence, the man can only sin; for sin consists in acting without faith toward God; all that is of a man's own self is sin; without faith it is impossible to please God. And faith becomes in the believer an habitual exercise; it is as his vital breath. He knows that without Christ he can do nothing that is pleasing to God, and abides in Christ as the branch in the vine.

The words 'cleanseth from all sin' may be placed alongside of the expression "purifieth himself, even as He *is* pure," in ch. iii. The two statements appear to be different ways of stating the same thing. The believer purifies himself by receiving Christ as his sanctification, as the branch is vitalized by abiding in the vine.

As we have remarked, the force of the word 'cleanseth' must be determined by the uncleanness that is to be done away; and this, as we have seen, is, besides the defilement of past sin, the defiling tendency of the corrupt fountain of man's own heart. In some respects the salt wherewith Elisha purified the spring, and the meal that was cast into the pot to neutralize the poison, illustrate this matter, but not perfectly. For if we suppose Christ at any time withdrawn from a man of Christian experience, it is evident that the man will be without spiritual life; his mind may be full of divine knowledge; death and sin will have dominion over him. We have life only as we live in Christ.

Thus we obtain a harmonious view of 1 John i. 5-10. The believer is in God; in Him is no darkness; the believer may not be in darkness, which in ii. 9 is explained as the absence of love. Walking in the light, the blood cleanseth from all sin. If we say we have no need of this blood in order to our fellowship with God, we deceive ourselves. We need it because of all our past sins, and because of the tendency of our depraved nature. By faith in the blood we obtain forgiveness and we obtain grace to do the will of our heavenly Father.

THE SUNLESS NATION.—XVI.

(*An Allegory.*)

It was to me daily a source of astonishment that the people of this sunless nation, while they were full of complaints about manifold things in their condition, all nevertheless persisted that they were displaying great wisdom in shutting out the light of the sun, and in refusing to be among the number of the stone-bearers. They had a thousand theories to explain their miseries, and a thousand devices to overcome them; but no disappointment seemed to make them doubt the unfriendliness of the sun.

Does it not seem to you unaccountable (said I to one whom I met near a public fountain in some gardens in the heart of a city) that it should be necessary for man to alter the very constitution under which he was created, and elaborate all these contrivances to shut out the light of the glorious orb of day? It seems to me that it is a bold presumption on man's part to decide that the fault of the non-adaptation, is not his, but belongs to the sun, and that what the sun neglected to do, namely the enveloping of himself in clouds, you must virtually secure by your canopies and the smoke of your various works?

Facts are facts (he replied). The sun scorches and fills with intolerable pain. We cannot help our dislike to suffering; it is natural; and being natural, there does not seem anything so marvellous in the fact that we protect ourselves as well as we can from the fatal rays. That is the long and short of the matter.

I.—You have grown up in this nebulous and shrouded condition, and have made yourselves very different from what you would have been without this artificial firmament underneath which you hide. Consequently, your first contact with the rays of the sun, is very trying and distressing. But there is much evidence available to show that while the first visitation of those beams is painful, after a little they descend upon you with benedictions. Many have gone through the ordeal and become children of the sun, and they testify unto you that there is no blessedness like that which they have found. Many of these had previously ample opportunities of finding out just what the sunless state would do for a man even under the most favourable circumstances, and they can have no possible motive for bearing a false testimony, and they tell you plainly that they would not part with the gift of the sun for all this nation has to offer or can threaten.

He.—Oh, you mean these men with the unsightly stone on their foreheads? How can we have any confidence in their judgments, when they despise and reject those things without which life would be unbearable, and coolly ask us to abandon them?

I.—But you acknowledge, one and all, that all these valued things can do for you, does not amount to satisfaction, but is just a little alleviation of your discomfort. These can hardly be the realities that your natures demand. Something better was designed for you, and in your inmost heart you are conscious of this, and you profess to be in search of this undiscovered jewel. Well, these people whom you unjustly despise, tell you that they have obtained this jewel of jewels, and that it is available for you.

He.—I see you are one of these stone-bearers. Excuse me that I did not notice it before. I don't understand your logic. It seems to me on a par with the philosophy that says that nothing really is, that all is mere semblance. It is not easy to refute their arguments; still we return to the facts of consciousness, and conclude that we really have the hand we seem to see, and the pain we seem to feel.

I.—But what fact in our present condition is more certain than that it shall end, nobody can say at what moment or how? And that we shall then be introduced into an unending condition, the nature of which is determined by our present procedure, almost all are agreed. Now the question of questions for reasonable men, is, What is that procedure by which I shall secure a glorious and blissful immortality, when this present state has to be abandoned? You have only to come out of your hiding-places, and the light of the true life will come to you, come into you and take up its abode in you.

He.—You say so. Others say the same end may be secured without so much ado. Let us walk peaceably with our fellow-men, falling in with their ideas of things and making the best of the present condition, and we shall not be excluded from whatever good belongs to the life to come.

I.—It is easy to put one opinion against another, but the question is, What is the basis of the opinion? A man may have a theory about the interior of a certain *terra incognita;* but if some one can prove to me that he has actually been there and has no wish to deceive, his testimony is worth more to me than a thousand opinions of mere speculators. If some deadly plague were raging, you would not stake your life upon the opinion of a neighbour that you were likely to escape; you would eagerly avail yourself of any preservative that might be offered you by an experienced physician. While I speak to you, the light of this despised stone on my head shows me on this pillar the words "He that converteth the sinner from the error of his way shall save a soul from death;" also, "Turn ye, why will ye die?" also, "Come unto me, and I will give you rest."

He.—The light of that stone pierces me like a sword and I cannot bear it. I am strongly urged to get away from you.

I.—The child is not born into this world without suffering and violence; but when born, there is joy, there is rest. Even in pursuit of some supposed good in this world, you would not be hindered by difficulty and pain. Look unto Him who utters the invitation and the promise of endless rest. Was he deterred by suffering or humiliation from opening up a pathway of mercy from the throne to your feet? What is any pain that you endure in comparison with his? The light now shows me these words: "My grace is sufficient for thee."

He.—Grace, grace? That means favour, free, unmerited. Sufficient for me, for all my needs. This includes relief, instruction, help, peace, joy, victory over opposition. My soul begins to cry out for Him who so loves and helps. But I have an uncle, now on his deathbed, possessed of immense wealth, and I am his sole heir; and he has declared that if I become one of the stone-bearers, I shall inherit nothing. Under these circumstances I will certainly be excused from letting him know that I have become one of them. I am not only willing but desirous that all others should know it, and I am determined to live and die for him whose glorious grace I have begun to apprehend.

I.—Nay. The grace is not given unless you consent to be guided by it in all things, unconditionally. Receive it and follow it and, if I mistake not, it will lead you directly to the bed-chamber of your uncle to tell him what a treasure you have found and ask him to share it with you.

The One-eyed and the Light-seeker joined us at this moment, and bore their testimony as to what the sunlight had done for them. Our friend's last barrier was broken down, and he made an unconditional surrender to the Prince of Light.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I am surprised at the summary way in which you dispose of the words of the Apostle quoted by me to prove Predestination. You oppose philosophy to explicit teaching of inspiration, as if Divine truth is to be submitted to the judg-

ment of natural reason. We should not determine the sense of a passage by the relation it may bear to our preconceived notions, but by the rules of a rational exegesis; and the Apostle in the chapter in question is endeavouring to prove God's absolute sovereignty and predestination as present in the scheme of redemption. He chose Abraham, then Isaac, then Jacob, in preference to his elder brother Esau, &c., and his choice or election was not based upon the actual or possible worthiness of any. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, *not of works, but of him that calleth.*" (Rom. ix. 11.) The same unconditionality of God's decrees is over and over again asserted in that chapter. For instance, verses 14, 15, 16, and indeed down to the 23rd. Yet you strangely say "There can be no wilder blasphemy than to ascribe to God that for which his wrath cometh upon the children of disobedience." This is an objection not new in the history of Christianity. It was raised even in the days of the Apostle Paul. "Is there unrighteousness with God?" "Why doth he yet find fault?" I would reply in the words of inspiration "O man, who art thou that repliest against God?"

The "*thus*" in the interrogation "Why hast thou made me thus?" refers to the assertion of the Apostle in the 18th verse. God *does* harden man; this is explicitly declared in the chapter in question, as well as in several other passages of the Bible; and it is not honourable to deny the fact because we may not be able to explain it. This passion for explaining everything and squaring it with our favourite systems has been the greatest cause of error in all departments of knowledge. The 11th verse, in which election is asserted to be wholly dependent upon *him that calleth* is quite decisive against Pelagianism; faith or obedience as foreseen by God is clearly not the cause of our election.

It is no doubt very hard to solve the problem of election, but it becomes us to cherish the meekness and modesty enjoined in the following passage from Augustine:—

"Let it be enough for the Christian, living as yet by faith, and not yet seeing what is perfect, but knowing it only in part, to know, or to believe, that God acquits none except of his free mercy, through our Lord Jesus Christ, and condemns none except of most equitable justice through the same our Lord Jesus Christ. *But why He acquits or does not acquit one rather than another, let him who can search into the so great deep of His judgment: but let him beware of the precipitous descent.*"

A PRESBYTERIAN.

25th November.

[We would reply to this; but "A Presbyterian" would send a still longer rejoinder in a strain of augmenting bitterness, so we forbear.—Ed. *B. G.*]

Notice.

Received for the family of Mr. Thomson, T. G. Rs. 10, E. T. C. 20, T. B. S. 50, A Friend 5, T. L. W. 10.

Epitome of News.

Saturday, November 22, 1873.

—The Nowsaree correspondent of a vernacular contemporary says: "About a week ago a Bawa came to the village of Soonwadi, in the Gaekwaree territory, for alms. There he met a Brahmin, who, for the sake of charity, took the Bawa home and resigned him to the hospitality of his wife. The Brahmin then went out to attend to his own business. The wily Bawa began to talk big of his piety and his power, and gradually so influenced the woman's mind that she dedicated her ornaments, cash, and everything she had in the house to him. Highly gratified at the success, the Bawa departed with his booty. Shortly after, the Brahmin came home, and hearing the whole account from his wife was simply thunderstruck. His surprise and bewilderment may be better imagined than described when his spouse told him that she would have given the Bawa the whole house and all in it if she could."

—*Deccan Herald:* "We are very much gratified to learn, from the letter of a correspondent at Ahmednuggur, that the celebrated Karanj Ghaut dacoity case has recently been brought to a successful termination, the result being the conviction of the notorious leader of the gang and all his principal followers, who were charged with dacoity and murder; he has been sentenced to be hanged, whilst the others have been sentenced, some to transportation for life, and others to lengthened terms of rigorous imprisonment. This *cause célèbre* has excited much interest amongst the natives of the district in which the Karanj Ghaut outrage took place, and great credit is justly due to the police for having brought the case to a successful issue by securing the condign punishment of these depredators. The trial took place before Mr. Bosanquet, the Session Judge of Ahmednuggur, and a jury of Assessors, and occupied several days. According to the information supplied to us by our obliging correspondent, it would appear that this gang of freebooters, who have long been the terror of the districts in which they carried on their nefarious operations, had secured for themselves a formidable and almost impregnable place of refuge amongst the mountain fastnesses of the ghaut range, from whence they were in the habit of sallying out and committing raids and forays upon unfortunate travellers, and the peaceable dwellers in the adjacent and even more distant villages."

—At the High Court Criminal Sessions yesterday Zanoo Kalloo was sentenced to transportation for life, for homicide; and Shaik Oosman was sentenced to five years' rigorous imprisonment for attempting to murder Dawood Mookham, Catechist of the C. M. S. Mr. Justice Gibbs, in passing sentence, said: "It is the duty of Government to protect all religions in this country, and as a Government it knows of no difference between them; but at the same time it will punish anybody who for the sake of his religion breaks the law. If one argues with another on his religion and cannot keep his temper, he had better not argue at all. If he does so and commits a breach of the peace, Government will undoubtedly punish him. The assault you have committed upon this Catechist was of a very serious nature, and his life was only saved by the blow striking against a bone. Had he died, you would have stood a very good chance of being hanged. It is my duty to make an example of you in order to teach people to keep their tempers in religious discussions. Had it been otherwise, I should not punish you so heavily as I am about to do. I trust those who argue for the good of their religion will study at the same time to argue peaceably and not go beyond bounds. Persuasion, and not force, is the order of the day."

—There are 1,748 candidates for matriculation this year at the Madras University, and 300 for the First Examination in Arts.

—Mr. Surendronath Bengallee is charged with having wilfully misdated his decisions, and wilfully misdecided cases.

—The Emperor of China has refused the railway offered him.

—The subscriptions collected at Yokohama towards the testimonial to Dr. Cumming amount to one *tempo* (rather less than a halfpenny).—Cholera prevails in many parts of the country, but is decreasing.—Hakodate is to be connected with Yokohama by telegraph.—The members of the late embassy are seriously indisposed from fatigue and over-excitement.—There is more trouble in Saghalien between the Japanese and the Russians. A special commission has been despatched by the former Government to investigate matters and report. Ninety new imperial ordinances have been promulgated.—A very heavy gale occurred at Hiogo on the 2nd.—It is again rumoured that the Japanese are about to undertake an expedition to Formosa.—H. M. Ships *Iron Duke, Cadmus, Frolic, Thistle, Dwarf,* and *Salamis* were at Yokohama on the 18th October.

Monday, November 24.

—The *Bombay Gazette* claims to be innocent of the vanity of claiming to be the leading journal. It was merely showing up the vanity of others.

—The cable between Penang and Singapore is broken.

—Moodunshaw Sheriffshaw has been sentenced to death for the murder of Mr. James Thomson, warder in the House of Correction. The jury recommend medical examination as to sanity.

—*Indian Statesman:* "A very tasteful Presbyterian Church for the use of the Church of Scotland's Chaplains has been opened at Secunderabad. With the exception of a grant of Rs. 2,500 from the Madras Government, the whole cost of the building has been raised by the public. The new church is an elegant Gothic building of a cruciform shape with a square tower and castellated coping."

—At the annual fair at Alandee, held in honour of *Dnyanoba* on the last *Vadya ekadashee,* the number of pilgrims varied from thirty-five to forty thousand.

—*Friend of India:* "Let him who would learn what a frightful evil the teaching of Mahomed and his successors has brought on the world, on the one subject of the relation of the sexes, turn to the Tagore Law Lectures of Professor Shama Churn Sircar for 1873 (Thacker). If to that monotheism which was such an advance on Arab belief Mahomed had also added the practical as well as doctrinal enforcement of monogamy, the wrong which he was allowed to do the race, by arresting so large a portion of it on the way to Christianity, would have been more pardonable. But he could not govern himself, and therefore was tempted, consciously or unconsciously, to assert divine authority for the monstrous, because bestial, provisions regulating every detail of a polygamous state of society which is further polluted by slavery. Here are the triple divorce and the provisions of *Kula, Iddat,* and *Rajat* in all their vileness, so that the lecturer feels compelled to apologise for the redundancy, by the statement that the Law of Divorce alone covers 218 pages in Hamilton's Hidayah and 156 in Baillie's Digest. Human nature being what it is, we do not assert that any religion has, in any age, extensively regulated this question, while Christianity alone has revealed the principles that ought to regulate it. But this we may assert with confidence, that no system claiming to be a religion has ever so given itself up to the detailed sanction, by law, of passions and practices of which the worst races consider it a shame even to speak."

—*Lucknow Witness:* "The Bishop of Calcutta is experiencing difficulty in providing funds for the support of the mission in Chhota Nagpore, which, our readers will remember, was formed out of the disaffected elements of the Lutheran Mission. We are informed, moreover, that the work is not prospering, and that the German Mission is steadily gaining on its rival, and drawing back the members who had left. We are not surprised, and cannot feel sorry, to hear this. God does not bless a work of this kind. If the Bishop had planted a new mission among the Koles he would have deserved the sympathy of all Christians, but an interference in an unhappy schism in a sister church is as impolitic as it is unseemly. The same blunder, however, is about to be repeated in Burmah, and we doubt not the result will be the same. The Society for the Propagation of the Gospel will incur a heavy financial burden, while its gain will be small in every way."

—*Friend of India:*—The *Indian Observer* will doubtless admit that, especially in this country, there is a limit beyond which blasphemy and sensuality should not pass, publicly at least. More than once verses have appeared in that journal verging on the limit. Has the line not been passed in the last number by a production which not even *Reynolds' Miscellany* would dare to print—"Swinburne in Islam?"

—"New Guinea has been occupied by the London Missionary Society in force. That Society has 8 stations established successfully from the headquarters of the mission at Cape York, the northernmost point of Australia, which is separated from New Guinea by Torres Straits. Of these stations 6 are on islands in the Straits and 2 on the mainland of New Guinea. The native teachers who have volunteered for this work have been warmly welcomed. Infanticide is discontinued and the islanders are giving up their long-cherished feuds."

"The American Baptist Missionary Union, in its 59th Report, complains of the difficulty of finding men for its foreign work. Of 33 new men called for during the past three years, so that the missions might hold the ground they had gained, but 11 have reached the field; while 9 of the veterans have been compelled to leave, either by sickness or death. The Society's outlay is Rs. 5,60,000 a year. From the Burmans, among whom 10 missionary families labour, besides 7 lady missionaries and 10 ordained native preachers, there comes a report of 16 churches, containing 1,003 members, 92 baptisms, and 1,080 scholars in the schools. From the Karens, among whom there are stationed 9 missionary families, 7 lady missionaries, and 71 ordained native pastors, we read of 346 churches, containing 17,612 members, schools numbering more than 4,000 pupils, and 670 baptisms. More than half of these churches and baptisms are among the Sgau Karens. The mission to the Assamese, among whom 6 missionary families are now labouring

and 2 or 3 lady missionaries, has been remarkably successful during the past year. Many converts have been reported from the Naga hills. From one village, known as the Deka Haimong, about 40 converts were the fruits of one year's labour on the part of a native preacher. The Garo and Teloogoo Missions are prosperous. Altogether the Union has 15 missions. The 9 in Asia include 21 central stations and over 400 outstations. There are 514 native preachers, 91 of whom are ordained; 9,044 baptisms are reported and 22,502 church members. Including those from Burma, not reported, the numbers will be increased to about 26,000. The American missionaries in Asia are 113—males 49, females 64."

TUESDAY, NOVEMBER 25.

—*Times of India:* "A number of Mahomedans, in order to celebrate the Ramazan, proceeded on a pic-nic to Mahim on Saturday. The gang consisted of a number of disorderly characters and courtezans. The pic-nic ultimately ended with a general fight, in which four of the men got seriously hurt and had to be conveyed to the J. J. Hospital for medical aid, and there detained."

—"Preparations for the Camp of Exercise are going on around us. Major Gillespie is to be Provost Marshal of the camp, and is to look after all the sanitary arrangements. All the troops will have arrived at the Camp within the next fortnight, and there will be daily exercises in field manœuvres on a larger or smaller scale according to their special character. There will be a general parade of all the troops on the 23rd December in honour of the Commander-in Chief of India, and then the camp will break up."

—There is a great outcry against the P. and O. Co. for employing such steamers as the *Behar*, which took 16 days to come from Suez. On one of the days she made 65 miles. The P. and O. Co. will as usual snap their fingers. A contemporary says: "The Company is sowing dragon's teeth that will devour its postal contract when the time again comes round for renewing it." This is just what used to be said before the last renewal of the contract, yet notwithstanding all representations from outsiders, the P. and O. Co. persuaded the Government that they would lose money if the conditions were not as they wished them to be.

—*Overland Mail, Oct.* 31: The military witnesses who are being called in the Bazaine trial all speak of the possibility of the relief of Metz.

Prince Bismarck has again become Prime Minister of Prussia.

The result of the preliminary elections in Prussia is generally favourable to the Liberals.

Mr. Bright denies any responsibility with regard to the Education Act.

The Army Purchase Commission is holding its sittings at the War Office.

Eight or nine workmen have been drowned by the upsetting of a boat in a fog at Woolwich.

The second trial of Stokes for the murder of Fisk in New York has resulted in a sentence of four years' imprisonment.

Amongst the deaths recorded this week are: Vice-Chancellor Sir J. Wickens; Sir H. Holland, Bart.; Major Gen. C. H. Hutchinson, Madras Art.; Surg.-Major J. E. Young, 18th Regt.; Surg. H. S. Brice, Madras Estab.; Capt. Mangles; Mr. E. Elmslie, late Diplomatic Dept., China; and Mr. Inspector Tanner.

The continent has welcomed Prince Bismarck back to the post of Premier in Prussia. It is without doubt his proper place. Of course the Jesuits, who are excessively incensed by the Emperor's attack on the Pope, are not gratified, but they no longer expect quarter in Germany. They demand to be tried for treason if they have done what the Emperor charges against them—which, seeing the notorious nature of their mode of action in all Protestant communities, is a very feeble demand. Meanwhile the Pope is said to have replied to the letter which has been published by the Emperor, and the Papal party ask for the publication of this rejoinder. Whether it will be consistent with the dignity of the Emperor to continue the controversy remains to be seen. Of course the Pope can publish if he pleases. If left to the Emperor he is hardly likely, under Prince Bismarck's advice, to let His Holiness have the last word.

It is stated that the arrangements for a regular mail steam service between San Francisco and Australia have just been definitively completed. The vessels leaving San Francisco will touch at the Sandwich Islands, Fiji, and New Zealand, and Sydney will be the terminus.

The Order of Jesus has received final notice to abandon its possessions in Rome. The Italian Government has acted with all forbearance, and has indeed made provision for those Jesuits who would otherwise have been deprived of means.

The question of the disestablishment of the Church in the West Indies is causing great excitement there.

WEDNESDAY, NOVEMBER 26.

—Mr. Arthur Crawford has come out to India again, and is to be a Commissioner in Assam, it is said. J. M. M. of the *Gazette* thinks him "a man who, whatever his faults, has so many fine qualities that he should have another opportunity of showing how much good there is in him," and the *Times of India* cordially endorses this expression of good feeling.

—*Indu Prakash:* "It is stated that Messrs. Shantaram Narayan, Pleader, High Court, and Haridas Varidas, Judicial Officer in the Bhownuggur State, have been officially informed that they should be prepared to proceed to England next year to give evidence before the Finance Committee."

Why should the mountain go to Mahomet? It seems odd that a Committee on Indian Finance should sit in England.

—The *Bombay Gazette* on the P. & O. Co. and Government subsidy: "The Bombay service ought to be paid for at a much higher rate, proportionately, than any of the others, and no expense should be spared by the Post Office to have the work on this main line done as expeditiously as possible. The *minimum* of speed for a steamer carrying the Indian mail should be 300 miles a day, and in fine weather there is no conceivable reason why the P. and O. steamers should not rival those of the Cunard Company by doing their 350 miles a day."

As the Bombay steamers bring the mails for all India, this suggestion is reasonable. The *Gazette* adds:

"The P. and O. Company now charges exactly the same fare (£60) for conveying a passenger from Brindisi to Bombay as from Brindisi to Calcutta, The distance in the former case is 3,797 miles, and in the latter 5,582 miles. The voyage to Bombay occupies 18 days, and to Calcutta 28 days. A passenger to Calcutta, therefore, is conveyed over nearly two thousand miles more distance, and fed and lodged for ten days longer, than a passenger to Bombay, for the same money. The Bombay man pays the P. and O. Company at the rate of £3 6s. 8d. a day, while his lucky Calcutta brother only pays £2 2s. 10d. a day. This inequality is unjust, and, we believe, even in the Company's own interests, impolitic."

—"A project has been put forth for a limited liability company to commemorate the Tichborne trial by a grand historical picture. The capital is set down at £20,000, to be raised by 400,000 shares of 1s. each. Mr. Whalley heads the list of subscribers for 100 shares. Mr. Whalley, speaking at a dinner at Peterborough lately, explained his reasons for taking so active an interest in the Tichborne case, and said—"If they could not get funds from the working men of England to carry on the case, he would sell his carriage—in fact, everything he possessed—down to his own coat, to carry out the case to the fullest extent." Mr. Whalley might be represented in the picture without his coat.

—There is an account of the bursting of an Irish bog, in the *Times:* "Heretofore this bog was connected with the Dunmore River, at Dunmore, by a small stream called the Corrable River, flowing through a continuation of pasture and tillage lands in its course. The level of the upper surface of the bog was formerly 260 feet above the sea, and that of the water at Dunmore 190 feet—showing a fall of 70 feet. Up to a fortnight ago this bog presented the usual appearance of most of our undrained Irish bogs, *i.e.*, its skirts, adjoining the arable land, consisting of high turf banks, its centre being exceedingly wet and spongy.

"On Wednesday, the 1st instant, the farmer occupying a farm on the Corrabel stream, nearest the bog, was digging his potatoes, when he suddenly observed a brown mass slowly approaching him. He left his spade in the ground and went for the neighbours; on his return the mass (which was the moving bog) had half covered his potato field, and completely hidden from sight his field of corn, with the exception of a few 'stooks,' situated on a knoll, they still remain an island in the middle of a scene of desolation. This was but the commencement; since then the bog has continued to advance in a rolling mass, continuing its course right down the valley to Dunmore, burying on its way three farmhouses and covering at least 180 acres of pasture and arable land to a depth, in some places, of six feet."

THURSDAY, NOVEMBER 27.

—A Reuter's telegram tells us that the latest official reports upon the condition of the crops in Bengal state that there is generally no change for the better. In the threatened districts the prospects are daily getting worse, more especially in the Patna division. In all the districts rain is much wanted for the cold weather crops.

—Upwards of seventy tons of waste paper were lately sold by the Government at Madras, being papers connected with the taking of the late census.

How many tons were wasted in taking the census which we find tabulated in the beginning of Numbers?

—Another life has been sacrificed in the insane sport of the steeplechase. A jockey, named Connor, was thrown and killed at Meerut.

—The *Raleigh (North Carolina) News* states that Mr. Haynes, a deaf-mute of that place, was married the other day to a Miss Bunher, of Mount Airy, also a deaf-mute. Mr. Dudley, a teacher in the deaf and dumb institute, interpreted the marriage ceremony to the bride and bridegroom. The responses were made by signs, and everything passed off satisfactorily, but a little contretemps occurred after the ceremony had taken place. While crossing a swollen stream on the journey home the bridal party accidentally tumbled into the water, and were nearly drowned. Mr. Haynes, however, who never swam before, managed somehow to swim on this occasion, and rescued his young bride from a watery grave by carrying her in his arms a distance of several yards to the shore. Mrs. Haynes, it is stated, is a daughter of Eng, one of the Siamese twins.

—The *New York Herald* publishes a long letter professedly written by a Parsee. The *Bombay Gazette* reproduces it. The writer says: "I come from a country whose whole political activity consists in bitter and silent, yet impotent, hatred of the whole Mussulman population to the paramount ruling power, and the supine indifference of the Hindoos, whose love of money passes every other consideration of country and government; and in the direst necessity the powers ruling at the utmost may expect from them the benefit of their prayers, but nothing more. They will bury their treasures, and they cannot be too careful of their blood. In the real sense of the word, the only loyal population in India is the Parsee, which would give its best blood and stake its whole fortune in the cause of its rulers. But it is only a handful of sand in a vast desert, and it could only retard but cannot stop the current of events."

—*Times of India:* "Few of our local educational or other social movements have been so successful, within their scope, as that of the (Anglo-Marathi) Female Normal School since its re-establishment at Poona under the care of Mrs. Mitchell and her daughter. We are glad to learn that the Director has decided to re-open the Ahmedabad girls' training school; and it is probable that Miss Mitchell, who has already gathered ample experience at Poona, will be placed in charge of the Guzerat Normal School. There may be the little impediment of the different language to contend with, but that will not hinder one who is already accomplished in Marathi."

—Same; Belgaum: "A frightful murder was committed here the other day by a sepoy of H. M.'s 6th Regiment N. I. A courtesan from the town of Belgaum was to spend the night with the man. She had about 300 rupees' worth of ornaments on her. The body of the woman was found the following morning in rear of the Native Regiment lines fearfully mangled and the skull driven in. The man accused is in custody."

—Mr. Manockjee Cursetjee to the Secy. to Govt.: "I shall, I trust, be pardoned for taking the liberty to observe, with all humility, that inviting native witnesses to visit England with free passage and expense for the purpose of imparting their peculiar views of the defects of the administration of India—according to the existing state of their minds and hearts towards their foreign rulers—is open to a question of grave import, both on the score of its expediency and of its practicability leading to the attainment of such beneficial objects on account of which the native evidence is sought and taken."

Spectator:—"We may be permitted, then, to doubt whether the general and abstract method of spiritual instruction is that by which the Clergy

of England will practically benefit their parishioners. Our own experience, extending over a period of nearly ten years in a country parish, would lead us to conclude that preaching of this kind has absolutely no more effect upon the character or lives of the parishioners than the moaning of the wind has upon the bones that lie in the churchyard. During that period we have gradually become acquainted with the characteristic temptations, failings, tricks, vices, and crimes of the neighbourhood. The chief social ill, of course, is that the men drink their wages, instead of taking them home to their wives. Market gardening is the prevailing occupation. The people are tempted to trickery in weighing their goods and in preparing them for market, and many tricks they practise. It is not safe to buy a sack of potatoes without weighing it, or a basket of apples without looking whether those on the top are not immensely better in quality than those below, or a truss of hay without ascertaining whether a brick has been inserted to increase the weight. The rule with the farmers, when any of their live stock is ailing and cannot be perfectly cured, is to 'get rid of it,' without mention of the ailment. There is a constant temptation to overload horses, and to use them with cruel carelessness. We said that we have been nearly ten years in the parish. We have heard preaching in the parish church all the time; and we are prepared to state that, if a few allusions to drunkenness are allowed for, we have never known the preacher lay a 'fiery finger' upon, or so much as mention, any one of the peculiar vices and temptations of the place,—systematic selfishness, utter and unabashed is the practical moral code, and never have we known the clergyman come down from the clouds to the extent even of saying, 'If you 'best' your neighbours, and watch day and night for the advantage in bargains, you are violating the law of Christ.' The consequence in our case has been that we scorn and detest the hypocritic sham of mouthing moral platitudes which have no effect whatever. Our distinct impression is that it has never *occurred* to the great body of parishioners that the sermons preached in the parish church have, or are meant to have, any connection whatever with their daily life. And we are perfectly sure that no good will be done by inculcating, as the sum of morality, the imitation of Christ, until preachers also say how Christ would act if He had vegetables to sell or horses to drive."

FRIDAY, NOVEMBER 28.

The Mahajuns of the Banians have condoned the offence occasioned by the reception of a certain little girl at a caste dinner, on condition that all parties shall hereafter show all due submission to them.

—Deaths last week, 307.

—*Statesman*: "A very remarkable subsidence of a large tract of country, occasioned perhaps by an earthquake, took place in Bolivia, Upper Peru, on the 29th of August. The locality of the phenomenon was at the base of the heights of Potose, where the soil is extremely swampy and intersected by numerous mountain-streams. It is surmised that the ground underneath the hill got so soaked with water that the hill sank down through it, and that there had been also an eruption from below, raising the earth at an adjacent spot above its usual level. The transformations in the surface of the ground seem to have been very striking. The appearance is described as if the earth had been in ebullition, which had produce uprisings of the ground, while cracks and rents extended southward to a distance of nearly three miles."

—*Overland Mail*, Nov. 7: A French finance statement shows the total cost of the war to have been 349,560,000*l.*

An explosion at an unlicensed fireworks manufactory at Lambeth has caused the death of eight persons.

Notice has been given for a new trial in the case of Hogg *v.* Hogg and Cordery.

The English system of tonnage measurement has been accepted by the Constantinople Commission, France and Russia dissenting.

Amongst the deaths recorded this week are:—Lord Chief Justice Bovill; Lady Stanhope; Lady Elton; Hon. F. R. Forbes; Lieut-Col. D. Riley, late 24th Regt.; and Capt. W. B. P. Burrell, late 52nd N.I.

Famine threatens vast districts of the Eastern Presidency, and the prospects, it would appear, get worse. It is an occasion for the Government to uphold by all possible means its claim to the confidence of the people. A repetition of the Orissa calamity must, at whatever cost, be prevented. A Government which boasts a Department of Agriculture, Revenue, and Commerce, should be equal to the duty of providing supplies in a year of dearth, unless the visitation be very extreme and widespread.

Selections.

Official Report to Parliament on the Moral and Material Progress of India in 1871-72; *by Mr. C. Markham.*

The numerous excellent missionary schools receiving grants-in-aid in the various provinces have already been referred to; but the whole subject of missionary enterprise in India has such an important bearing on the intellectual advancement of the people, that any notice of Indian education would be incomplete without giving some details respecting the work of the missionaries. A recent inquiry into the statistical details of missions in India, combined with the ordinary sources of information, furnish materials for estimating their progress which are authoritative and complete.

The Protestant missions of India, Burma, and Ceylon are carried on by 35 missionary societies, in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 522 principal stations, and 2,500 subordinate stations. The entire presidency of Bengal, from Calcutta to Peshawur, is well supplied with missionaries, and they are numerous in the southern portion of the Madras presidency. The various missions in Calcutta, Bombay, and Madras are strong in labourers, and almost all the principal towns of the empire have at least one missionary. A great impulse was given to the efforts of these societies by the changes in public policy inaugurated by the Charter of 1833, and since that period the number of missionaries, and the outlay on their missions, have continued steadily to increase. In 1852 there were 459 missionaries in India at 320 stations; in 1872 the number of missionaries was increased to 606, and of stations to 522.

This large body of European and American missionaries settled in India bring their various moral influences to bear upon the country with the greater force, because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet, from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ; and they co-operate heartily together. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School-books, translations of the Scriptures, and religious works, prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns, from missionary conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions general conferences have been held for mutual consultation respecting their missionary work; and in January last, at the latest of these gatherings at Allahabad, 121 missionaries met together, belonging to 20 different societies, and including several men of long experience who have been forty years in India. The railway system rendered such a gathering easy, and brought the members of the conference from all parts of the empire.

The labours of the foreign missionaries in India assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators, they contribute greatly to the cultivation of the native languages and literature, and all who are resident in rural districts are appealed to for medical help to the sick.

No body of men pay greater attention to the study of the native languages than the Indian missionaries. With several missionary societies (as with the Indian Government) it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district in which they reside; and the general practice has been that all who have to deal with natives who do not know English shall seek a high proficiency in these vernaculars. The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well: they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India and in the several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

The mission presses in India are 25 in number. During the 10 years between 1852 and 1862 they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 tracts, school-books, and books for general circulation. During the 10 years between 1862 and 1872 they issued 3,410 new works in 30 languages; and circulated 1,315,503 copies of books of Scripture, 2,375,040 school-books, and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion, the revision of the Bengali Bible, and the first publication of the entire Bible in Sanskrit. Both were the works of the Rev. Dr. Wenger, of the Baptist Mission in Calcutta.

The missionary schools in India are chiefly of two kinds, purely vernacular and Anglo-vernacular schools. The former are maintained chiefly, but not exclusively, in country districts and small towns; the education given in them is confined pretty much to reading, writing, geography, arithmetic, and instruction in simple religious works, such as the "Peep of Day." In the Anglo-vernacular schools a much higher education is given, not only in those subjects which are taught in English, but in those in which the vernacular is employed; a higher knowledge even of the vernacular languages is imparted in these schools than is usually given in purely native schools. These schools are most in demand in country towns, in the presidency cities, and in the districts immediately around them. Bengal has long been celebrated for its English schools; and the missionary institutions in Calcutta still hold a conspicuous place in the system and means of education generally available to the young Hindoos of that city. All the principal missionary institutions teach up to the standard of the entrance examination in the three universities of India; and many among them have a college department in which students can be led on through the two examinations for B.A., even up to the M.A. degree.

In addition to the work of these schools it should be noted that several missions maintain training colleges for their native ministers and clergy, and training institutions for teachers. These colleges and institutions are 85 in number, and contain 1,618 students. The training institutions for girls are 28 in number, with 567 students. An important addition to the efforts made on behalf of female education is seen in the Zenana schools and classes which are maintained and instructed in the houses of Hindu gentlemen. These schools have been established during the last 16 years, and now number 1,300 classes, with 1,997 scholars, most of whom are adults. Of these, 938 classes with 1,523 scholars are in Bengal and the North-West Provinces. The effort has not yet much affected the other provinces of India. The great progress made in these missionary schools, and the area which they occupy, will be seen from the following fact. They now contain 60,000 scholars more than they did 20 years ago. The figures are as follows: In 1852 the scholars numbered 81,850; and in 1872 the number was 142,952. The high character of the general education given in the college department of these institutions may be gathered from the following facts. Between 1862 and 1872, 1,601 students passed the entrance examination in one or other of the three Indian universities; 513 students passed the first examination in arts; 154 took the degree of B.A.; 18 took the degree of M.A.; and 6 that of B. L. A considerable proportion of the amount expended upon education by the missionaries in India is provided by school fees, which in recent years have been much increased. The statistical tables, however, do not give the exact amount, neither do they state the amount received from the Government grants-in-aid. In the higher educa-

tion it is believed that little expenditure falls upon the missionary societies beyond the salaries of the superintending missionaries.

The statistical returns now referred to state very clearly and completely the number of the converts who have been gathered in the various Indian missions, and the localities in which they may be found. They show also that a great increase has taken place in the numbers of these converts during the last 20 years, as might be expected from the lapse of time, the effects of earlier instruction, and the increased number of missionaries employed. In 1852 the entire number of Protestant native converts in India, Burma, and Ceylon, amounted to 22,400 communicants, in a community of 128,000 Native Christians of all ages. In 1862 the communicants were 49,688 and the Native Christians were 213,182. In 1872 the communicants were 78,494 and the converts young and old numbered 318,363.

A very large number of the Christian communities scattered over India are small, especially in the country towns; and they contain fewer than 100 communicants and 300 converts of all ages. At the same time some of these small congregations consist of educated men, have considerable resources, and are able to provide for themselves. From them have sprung a large number of the native clergy and ministers in different churches, who have received a high education in English institutions, and who are now taking a prominent place in the instruction and management of an indigenous Christian Church. The native ministry contains also men who have been well trained through the medium of the vernacular languages; but this important body of men are encouraged to master the English language also, that they may secure access to the vast store of Biblical literature which it contains, and which will give them direct aid in their duties. The native converts are thus distributed at the present time:—

Native Protestant Converts in India, 1872.

	Communicants.	Native Christians.	Native Ordained Ministers.	Native Contributions.
				Rs.
Bengal, Behar, &c....	13,502	46,968	35	8,937
North Western Provinces and Oudh.	3,031	7,779	19	5,265
Punjab	707	1,870	14	1,661
Bombay and Central India	2,256	6,686	26	6,583
Madras	33,320	160,955	131	62,676
Burma	20,514	62,729	77	42,736
Ceylon.....	5,164	31,376	79	31,267
Total...	78,494	318,363	381	1,59,124

The missionaries in the course of their efforts have found the populations of the great cities much more tenacious in their opinions and firm in their social relations than those of country districts. On the other hand they are more intelligent; they are good listeners: appreciate argument and illustration; and their children flock to the mission school. The rural population have been much more open to their instructions; the peasantry of large districts have been less bound by caste ties; and the aboriginal tribes and classes of the community both in the hills and in the plains have embraced Christianity in large numbers.

The religious movements which took place 40 years ago among the peasantry to the south of Calcutta, among the indigo ryots of Krishnaghur, and in the thickly-peopled swamps of Barisal, gave to the Province of Bengal three large Christian communities which now number nearly 16,000 persons. They have been steadily cared for and well instructed, and have been consolidated into prosperous, well-conducted communities. Within the last 20 years the German mission among the Kole tribes in the hills of Chota Nagpore, now divided into two branches, has greatly affected these simple yet manly people, and, notwithstanding considerable social persecution, has led more than 20,000 persons among them to profess themselves Christians. Very recently the Santal tribes, in the same line of hills, have followed in their steps.

In the years following the mutiny a new mission was commenced by an American Society in the provinces of Oudh and Rohilkund; and the Christian congregations already include 2,000 converts. The largest congregations in the North-West Provinces are found in Benares, Allahabad, Fathigarh, Agra, and Mirat, and sprang from the boarding schools established in the great famines of 1838 and 1861. An important religious movement has recently occurred in the dominions of the Nizam, under the conduct of native missionaries, and 1,100 persons have become Christians.

A similar movement has taken place among the Telugu people of Ongole, under the American Mission, which has resulted in 6,000 converts. More than 7,000 are now included in the two missions at Cuddapah. And the Telugu missions in Guntoor, in the Masulipatam district, and on the Godavery have increased during the last few years from 1,500 Native Christians to more than 6,000.

But it is in the southern portions of the Madras Presidency that Christianity has most largely affected the rural populations. The Province of Tanjore, first instructed by the Danish missionaries, amongst them by the respected missionary Schwartz, has long possessed a large number of Christian congregations. These continue under the care of the Lutheran and the English Episcopal mission, and are reported to be in a prosperous condition. The Christians now number 11,000 persons in the Tanjore and Trichinopoly districts. In the neighbouring district of Madura the Americans have a flourishing mission with 7,000 converts and a normal school.

The Tinnevelly and Travancore missions are well known, and are reported to be in every way in a higher position and exerting greater influence than ever before. These two provinces contain a very large aboriginal population, which has been but little affected by the Hinduism of Southern India. The Shanar tribe and their kindred connect themselves by tradition with the great demon-ruler of Ceylon, the celebrated Ravana, and from the numerous and marked peculiarities of their social and religious life have proved a most interesting study to the missionaries who have lived among them. They have been under instruction from the commencement of the present century. Good schools have flourished among them, by which girls have benefited as well as boys. Training schools have supplied well-taught schoolmasters; theological schools have in recent years provided a full supply of native ministers and clergy; while the congregations have steadily multiplied, and the character of the whole people has been raised. Three missions have been carried on among them by the Church Missionary Society, the Society for the Propagation of the Gospel, and the London Missionary Society, and a large and influential English staff has conducted the affairs of these missions. The result is reported to be highly satisfactory. At the present time 90,000 persons of all ages are professing Christians among the Shanar people; the districts are dotted over with flourishing villages and Christian churches; there are hundreds of native teachers employed among them, of whom 56 are ordained and are supported to a great extent by their congregations. Order and peace rule these simple communities, which give the Government little trouble, whether in the Madras Presidency, or under his Highness the Maharajah of Travancore; while large tracts of country have been brought under cultivation, and the peasantry generally enjoy a larger share of material comfort than in days gone by.

Much the same may be said of the Church mission among the Syrians of Upper Travancore and Cochin. The congregations among them now include some 14,000 people, and the Syrian Christians at large have been greatly stimulated and improved through the efforts of the English missionaries carried on in their midst. Only one other mission needs special mention here, the American mission in Burma. This mission has drawn its converts chiefly from the Karen tribes, the aborigines of Burma, and the Shan States, who have so heartily welcomed the English rule. Information respecting them has been scanty of late, but it is certain that 60,000 of them are Christian converts, and that the mission is largely supported by the people themselves.

Taking them together, these rural and aboriginal populations of India, which have received a large share of the attention of the missionary societies, now contain among them *a quarter of a million* Native Christian converts. The principles they profess, the standard of morals at which they aim, the education and training which they receive, make them no unimportant element in the empire which the Government of India has under its control. These populations must greatly influence the communities of which they form a part; they are thoroughly loyal to the English Crown; and the experience through which many have passed, has proved that they are governed by solid principles in the conduct they pursue. Dr. Hunter has recently set before the Government the importance of the Nile races and other aborigines of India reckoned at 70,000,000 in number, and, both because of the simplicity of their habits, their general love of order, their teachableness, as well as their great numbers, has urged that new and large efforts shall be made for their enlightenment. In the same way many able missionaries advocate that the Christian efforts among them shall be increased. There is reason to believe that these estimable races will occupy a more prominent position in the empire in the future than they have done hitherto.

But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which spring from their labours. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several Theistic schools have been growing up among the more educated classes, especially in the presidency cities, who profess to have no faith in the idol-gods of their fathers. They consider that the influences of their religious teaching are assisted and increased by the example of the better portions of the English community; by the spread of English literature and English education; by the freedom given to the press; by the high standard, tone, and purpose of Indian legislation; and by the spirit of freedom, benevolence, and justice which pervades the English rule. And they augur well of the future moral progress of the Native population of India, from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the Government, and has been emphatically endorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens in the great empire in which they dwell.

The Catholic Missions in India are efficiently continued; but they are almost entirely confined to their Christian converts, and have little to do with the non-Christian population. The missions are divided into two branches, those which maintain a connection with the Portuguese portion of the Church under the Archbishop of Goa, and those which are under the vicariates of the Jesuit Mission. During the last 40 years both branches have been renewed and revived from the decay into which they had fallen, and seem to be well supplied with foreign as well as with native clergy.

The Goa Church has the largest number of its converts and followers in Bombay and its coast districts, in Travancore, around Madras, and in Eastern Bengal. The number in Bombay is not known, but in other parts of India they are about 48,000.

The vicariates of South India, which sprang from the celebrated Madura Mission, are 10 in number; they contain about 160 regular clergy

ASIA Digital Library
Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

who are foreigners, and more than 400 native priests. The converts under their charge are reckoned at more than 600,000; of these 150,000 are in the district of Madura, 90,000 in the French district of Pondicherry, and over 250,000 in North Travancore. A few years ago a large secession took place from the last-named mission. The fishermen on the coasts of South India, amongst whom St. Francis Xavier laboured with so much earnestness, still continue to profess the Christian faith, and regard him as their patron saint. There are six seminaries conducted by the Mission in South India, employed both as boarding schools for lads and as training schools for native priests. Two of these are at Verapoli, the head-quarters of the Romo-Syrian Mission in Travancore, another is at Pondicherry, and a third at Negapatam was established through the earnest exertions of Father Clifford, though opened only after his lamented death. The number of the students in these institutions is not known, and very little information is given respecting the Catholic schools in India generally.—*Madras Church Missionary Record.*

Miscellany.

"It does not become poor, guilty, sinful worms who receive whatsoever blessings they enjoy, (from the least drop of water that cools our tongues, to the immense riches of glory in eternity) of grace, of mere favour, and not of debt, to ask of God the reasons of his conduct. It is not meet for us to call Him in question, 'who giveth account of none of his ways;' to demand why didst thou make faith the condition, the only condition of justification? Wherefore didst thou decree, He that believeth, and he only, shall be saved? This is the very point on which St. Paul so strongly insists in the 9th ch. of this Epistle, (Romans), viz. That the terms of pardon and acceptance must depend not on us but on him that calleth us; that there is no unrighteousness with God in fixing his own terms not according to our but his own good pleasure: who may justly say, 'I will have mercy on whom I will have mercy,' namely, on him that believeth in Jesus. So then, it is not of him that willeth, nor of him that runneth, to choose the condition on which he will find acceptance; but of God that showeth mercy, that accepteth none at all but of his own free love, his unmerited goodness. Therefore hath he mercy on whom he will have mercy, viz. on those who believe on the Son of his love: and whom he will, that is, those who believe not, he hardeneth, leaves at last to the hardness of their own hearts." (*John Wesley's Sermon on Justification by Faith.*)

—The *Freeman:* The Potter and his Images.—In a Bohemian village (writes the Rev. Mr. Clark, of Prague) a potter of unusual skill devoted part of his time to making images of "saints." On one occasion he had such remarkable success that his neighbours could not wait for the image to dry before they embraced it adoringly. This, of course, disfigured the saint and annoyed the potter. But it awakened such reflection as, with God's blessing, led him to renounce error and come directly to the Saviour. "These people," said he to himself, as he afterwards related, "are certainly very stupid to act so over an image which I have made. Such devotion must be worthless. I ought not to make images." His training, under priestly influence, while it kept him from coming at once to the light, did not prevent further thought, as follows: "If the people had waited until the priest had consecrated the image, then their devotion would have been proper." But this thought satisfied him only for a moment, for he remembered that the priests had not yet consecrated several images which he had made, and which had been placed by the wayside, although they knew the people were adoring them every day. "Now," said he, "the priests are either lazy, or else they know very well that the consecration of the image does not add to its value." The potter was thus led to seek instruction in the way of life, and he is now rejoicing in the privilege of coming directly to the Saviour.—*True Catholic.*

TELEGRAPHIC NEWS.

The Hague, Nov. 20th: At the meeting of the Chambers yesterday the Minister of the Colonies made the announcement that the war with Acheen involves the subjecting of Acheen to the Dutch sovereignty as a peace guarantee, but at the same time the liberty of being governed by her own laws and constitutions will be preserved to Acheen.—The Dutch expedition has left Batavia for Acheen.

London, 21st: Mr. Disraeli, in his speech at Glasgow on the occasion of his installation, said that he attributed the present monetary disturbance to the adoption of a gold standard by the European Governments, which will necessitate the disposal of vast amounts of silver.—Prince Leopold is indisposed.—The popular feeling in America with regard to the Cuban executions is moderating.—Further fighting with the Ashantees is reported. Major Festing surprised them on the 27th October near Dunquah, and after three hours' bush-fighting destroyed their camp. Five officers and fifty-two natives were wounded.—In consequence of Sir Garnet Wolseley's declaring that the natives are unreliable, the War Office is making preparations for sending out 2,000 more troops to the seat of war.—The 42nd Highlanders are under orders to proceed to the Cape Coast.—Colonel McNeil was severely wounded in the recent fighting at Elmina.

22nd: Sir Archibald Alison is about to proceed to the Cape Coast to replace Colonel McNeil.—The troopship *Himalaya* sailed yesterday with 1,400 troops for the Cape Coast.—Parliament will re-open on the 5th of February 1874.—The price of coal is declining.—America has granted to Spain extension of time to investigate matters relative to the recent executions in Cuba. Demonstrations in Madrid against General Sickles aggravate the situation.

24th: America demands the surrender of the steamer *Virginius*, as well as of the survivors of the crew and passengers, together with an apology and indemnification for the relatives of the slain, as also punishment of the executioners.—America, further, strongly urges the abolition of slavery in Cuba.—The news regarding the demonstration at Madrid against General Sickles is unconfirmed.—Telegrams from Penang report matters at Acheen quiet.—The text of the Russo-Khivan treaty has been published. The Khan renounces the right to direct relations with neighbouring States, and is forbidden to conclude any treaties or engage in hostilities without the sanction of Russia. The territory on the right bank of the river Amon Daria is ceded to Russia. Khivese and Bokharese ships are only permitted to navigate the Amon Daria with the special sanction of Russia, which country also acquires unrestricted right to construct piers, factories, and storehouses on the left bank of the river. All Khiva is now opened to Russia for trade. A fine of 2,200,000 roubles is imposed on Khiva for the expenses of the war, which is payable by instalments extending up to 1893.—Colonel Baker and Lieutenant Gill have arrived at Teheran, having discovered the source of the Attrek.—The 16th Regiment of Infantry is ordered to proceed to the Cape Coast.—A military plot to surrender Cartagena has been discovered, and the conspirators imprisoned. Preparations for the siege are actively progressing.

25th: The Spanish communications with America with regard to the *Virginius* difficulty are most friendly. Spain denies officially that any British subjects were executed.—At a meeting of the Manchester Chamber of Commerce yesterday, the directors resolved, replying to the recent communication of the Governor of Bombay, that although the condition of cotton is materially improved, they are not prepared to recommend the absolute repeal of the "Cotton Frauds Act" of 1863, preferring such modifications as the Government of Bombay may suggest.

26th: The Comte de Chambord has recently visited France. The Comte's official organ has published an article which is interpreted as an intimation of his intention to abdicate and waive his claims to the throne.—The Ministry has been reconstructed, the Duc de Broglie being appointed Minister of the Interior and the Duc Decazes Minister of Foreign Affairs. All others remain unchanged with the exception of M. Benic, who retires.

Paris, 25th: The Versailles Ministry have resigned.—The Assembly rejected, by 364 votes against 314, a motion censuring Government for delaying the elections for vacant seats in the Assembly.

Penang, 26th: Cholera has broken out on board the Dutch transports at Acheen.

PASSENGERS SAILED.

Per P. and O. Str. *Deccan, November 24th:*

For Southampton.—Mrs. Shewell, Mrs. Bradshaw, three children and two infants; Mrs. Vaux and child; Mrs. Gordon; Mrs. Bignell and infant; Mrs. Davidson; Miss Douglas; Mr. A. G. Mullins; Mr. J. T. Way; Mr. and Mrs. A. C. Hall, child and two infants; Mrs. Shehan and child; Col. and Mrs. Waddington; Miss Waddington; Mr. T. Cakebread; Mrs. Col. Gordon; Mr. John LeGround; Mr. George Harris; Mr. W. Tasswell; Miss Douglas; Mr. F. G. Carey; a lady; Messrs. E. and N. Baley; Mr. J. T. Boady; Mr. Collins; and Miss Wilson.

For Brindisi.—Mr. W. R. Norris; Mr. W. F. Graham; Mr. J. Brand; Mr. and Mrs. Milton and two gentlemen; Col. Hamilton Forbes; a gentleman; Mr. T. E. Edmonds; and Mr. C. Grant.

For Venice.—Dr. and Mrs. Cunningham and child; Mr. H. W. Bliss; Major A. E. Wilkins; Mr. J. H. Coleman; Mr. Alfred Fountain; Mr. A. Hickling; Captain H. M. Pratt; Mr. H. M. Herrold; Capt. Iredell; Capt. E. S. Berkley; and Capt. J. Lowndes.

For Aden.—Deputy-Surgeon General J. B. Johnstone; and Mr. Robert Paterson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Behar, November 24th:*

From Southampton.—Mr. E. A. Jack; Mr. Playfair Duncan; Mr. A. Black; Mr. W. Millie; Mr. R. S. Lovejoy; Mr. and Mrs Boulnois and infant and European female servant; Col. Swinhoe; Miss Swinhoe; Miss E. Brown; Capt. and Mrs. Mitford; Mr. and Mrs. J. Glass; Conductor H. Biacnes; Mrs. Macnee; Mr. Hore's native male servant; and Mr. W. H. Eidmann.

From Brindisi.—Mr. H. Reinhold; Mr. J. G. White; Mr. W. B. Farr; Mr. H. Ward; Mr. C. Pontifex; Mr. J. M. Maclean; Mr. A. Uherlaub; Mr. Badham; Mr. A. Chapman; Captain Higginson; Mr. and Mrs. Alexander; Mr. and Mrs. Cameron; Captain J. F. Dowden; Major J. E. Tennant; Mrs. and Mrs. Clapp and European male servant; Col. J. G. Fife; Mrs. Coates; Miss Coates; Col. J. A. Wood; Mr. Hill; and Mr. A. B. Doig.

From Venice.—Mr. and Mrs. W. C. Fairley and European female servant; Rev. P. Bartoldi; Mr. E. Tye; Mr. Van Tugger; Mr. Wyer; Mrs. Armstrong, two infants, European female servant, and native female servant.

From Suez.—Mr. and Mrs. Risa; Mr. and Mrs. Demetriade; Mr. Lembriundi; Mr. Benoit and 2 friends; three natives; Mrs. Lambriundi, infant, and European female servant, and native male servant; Mr. Vlasto; and Mr. G. Small.

Per P. and O. Str. *Khedive, November 27th:*

From Southampton.—Mrs. Keily; Major and Mrs. Birvey and family; Mrs. W. Ramsay and 2 daughters; Capt. and Mrs. Oxley; Miss Gilman; Miss Hannah; Mrs. Calchot; Mrs. F. Pearson; Capt. and Mrs. Atkins; Capt. and Mrs. Lamb; Miss Muir; Dr. Watson; Mr. and Mrs. Kilgour and family; Mr. and Mrs. Millet; Miss Bingham; Mr. Henry; Mrs. Alexander; Mrs. Nutt; Miss Chambers; Miss Butler; Mrs. Broughton; Mrs. Woodward; Mrs. and Miss Bryson; Mrs. and Miss Hoseason; Mr. and Mrs. Oldham; Mrs. Beauclerk; Capt. and Mrs. Fitzhugh; Mrs. Doveton; Mrs. Portman; Mrs. Malcolmson; Mr. Bliss; Mr. Souter; Mr. Abbott; Miss Becke; Miss Rothwell; Mr. Macdonald; Capt. and Miss Campbell; Lt.-Col. Simonds; Mr. Darley; Mr. Inverarity; Miss Fergusson; Dr. and Mrs. McDonald; Mrs. Phelps; Miss Edensor; Mrs. McAlister; Miss Day; Mrs. Stainland; Sub-Conductor Curran; Miss Priest; Sub-Lieutenant Darwin; Miss English; Mrs. Benwell; Mr. Willoughby.

From Gibraltar.—Mr. Henriques.

From Alexandria.—Mr. Limjee Bottleboy; Mr. H. Oertel.

From Venice.—Mr. Simson; Mr. and Mrs. Wilson; Mrs. Waterfield; Mr. and Mrs. Cappel; Lt.-Col. Barton; Mr. J. Burnes; Mrs. Maconachie; Mr. G. W. Kellner; Dr., Mrs., and Miss Chevers; and Capt. Hunter.

From Brindisi.—Dr. A. Neill; Mr. McPherson; Mr. Crowsdale; Mr. Harwood; Mr. and Mrs. Oldfield; Mr. Blair; Major Stanton; Mrs. Apear and family; Mr. C. Sharp; Mr. S. O. Innes; Miss Angelo; Mr., Mrs., and Miss Stewart; Captain Sampson; Mr. Forrest; Hon. H. and Miss Cunningham; Mr. V. Nowrojee; Mr. F. Chalk; Mr. Bodeker; Mr. J. Sharples; Mr. G. Mills; Mr. W. Grant; Mrs. E. J. Roberts; Mr. Sevink; Mr. Andrew; Mr. Vavasseur.

From Marseilles.—Mr. Loudon.

From Suez.—Mr. A. Davis and two friends.

DOMESTIC OCCURRENCE.

(*Charge for insertion, 8 annas.*)

BIRTH.

BARKER—Nov. 24th, at the European General Hospital, Bombay, the wife of Surgeon Frederick C. Barker, Bombay Army, officiating Assistant Surgeon, European General Hospital, of a son.

Advertisements.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master,—MR. JAMES MCDONALD, } with Assistants.
Head Mistress,—MRS. MCDONALD, }

FORT SCHOOL—51, HORNBY ROW.

Head Master,— } with Assistants.
Head Mistress,—MISS WARTENBY, }

Music Master,—MR. JOSEPH SCHMUCK.

D. C. BOYD, } *Honorary Secretaries.*
D. MACPHERSON. }

Bombay, 17th October 1873.

HOUSES AT MAHABLESHWAR.

Houses to let at Mahableshwar, from this date to February 15th, at a monthly rent from Rs. 20 a month to Rs. 150, furnished. The undersigned will be most happy to give any information regarding houses that may be required.

PAUL MYATT,
House Agent.

BOMBAY MARBLE WORKS.
CHARLES DRURY, PROPRIETOR.
22 PAREL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.